substance, in five particulars.—39. Two general advantages of .the Atomical or mechanical physiology; first, that it renders the corporeal world intelligible.—40. The second advantage of it, that it prepares an easy and clear way for the'demonstration of incorporeal substance.—41. Concluded, that the ancient Moschical philosophy consisted of two parts, Atomical physiology, and theology orpneu-matology.-—42. That this entire philosophy was afterwards mangled and dismembered, some taking one part of it alone, and some the other.—43. That Leucippus and Democritus, being atheistically inclined, took the Atomical physiology, endeavouring to make it sub-servient to Atheism; and upon what occasion they did it, and how unsuccessfully,—44. That Plato took the theology and pneumato-logyof the ancients, but rejected their Atomical physiology, and upon what accounts.—45. That Aristotle followed Plato herein, with a commendation of Aristotle's philosophy.

THEY, that hold the necessity of all human actions and events, do it upon one or other of these two grounds—either because they suppose, that necessity is inwardly essential to all agents whatsoever, and that contingent liberty is *irpayna* av.uTroWarov, a thing impossible or contradictious, which can have no existence any where in nature ; the sense of which was thus expressed by the Epicurean poet,[a]

> ---*Quod res quceque Necessum*
> *Intestinum kabeat cunctis in rebus agendis,*
> &c.

That every thing naturally labours under an intestine necessity:—or else, because, though they admit contingent liberty not only as a thing possible, but also as that which is actually existent in the Deity, yet they conceive all things to be so determined by the will and decrees of this Deity, as that they are thereby made necessary to us. The former of these two opinions, that contingent liberty is *TTfajfia* avvTToorarov, such a thing as can have no existence in nature, may be maintained

* Lucret. lib.ii.v.289,&c.